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among the southern villages, so that the arrangement of family geographic units was broken up. The southerners, who had had cattle since Kino's time, were acquiring more through the abandonment of ranches and as pay for their services with the soldiers. Their members were growing accustomed to labor for the Mexicans, paid in money, and to the use of Mexican goods. The northern villagers were still agriculturists with very few cattle. But the Pimas, who had become commercial wheat growers, were employing them in large numbers and thus wheat and American goods were circulating. The northerners kept their family units intact and kept the ceremonial payments which lapsed in the south.

With United States supervision, which began for San Xavier in 1874 and for the mass of Papagos not until 1917, there was an increase in material goods. Papagos acquired wagons, horses and plows and, in very small amount, furniture and kitchen utensils. This property was handled according to the old family system and in many cases, it is so still. Horses, cattle and farm tools were regarded as mens' property, their use directed by the patriarch, who delegated some of the young men as cowboys, some as farmers, as before they had been farmers and hunters. Womens' property did not increase as had the mens' and in fact lessened. The supply of meat and farm produce increased beyond the subsistence point so that the family could trade for store food and the women need not go out gathering. One of the first results, then, was to upset the balance between mens' and womens' work and to make women dependent.

But the relationship of the individual to the family unit was kept. Men still owed their labor to their families and the writer met one young man, even recently, who could not take paid work because his geographic unit contained distant but helpless relatives whose fields he must till. No individual disposed of his harvest, increased though it was by the new tools, until all his relatives had been asked to help themselves. Even those who went out to work used their money to buy store goods for the whole family.

Such a conditions, in varying stages of change, endured until what was practically the economic revolution of 1933 when Emergency Conservation Work spent 350,000 dollars (to November 1935), in improving the water supply of the reservation. This meant that many localities which, heretofore, had been camps, could be permanent residences. There was no irrigation but there were drinking places for cattle where there had been none before. Also from two to six hundred men were employed in a year and received money wages.

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It was not possible to fit the sudden plentitude of money into the family scheme. Young men did, indeed buy what clothes and tools the family needed but they had a surplus for themselves as never before. The use of this surplus is now in process of working out but several results are obvious. One is the change of power from the hands of the old to the young, since it was formerly the old who practiced crafts and brought income to the family. Another is the break up of family units since it is the temptation of the young man to move with his wife and babies where he will be free of supervision. In old times he would have needed such constant help that this would have been impossible but modern improvements make such help unnecessary or payable in money. A third is that the concentration of workers from all over the reservation at the work centers, breaks up the village and even the dialect groups. Men can see the possibility of living outside their home localities. A fourth is the habit of looking to the government for charity. The family and village groups, which once took care of all dependents for the sake of their own comfort and reputation, are in process of breaking up. The responsibility of the Federal government which, to the remote Papago, had been but a vague idea, has been strongly registered. In a word, the Papago are making a very rapid change from a barter to a money economy, from the family unit to the individual, and since their standard of living is rapidly rising, from an economy of abundance to one of scarcity.